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The Christian way of death

by Rev. Chester Schemper

Much has been written about "The American Way of Death." One author who has written an entire book on this subject, leaves us somewhat depressed with his conclusions and observations. For what he brings to our attention has more truth in it than we can sometimes comfortably admit. Recently a representation of the Christian Reformed Laymen's League, the Rev. C. Van Winkle and the writer were exposed to the Christian way of death.

We saw the Christian way of death in a very remote village in the jungle area of south central Mexico. So remote was the Indian village that we had to be flown in with a Mission Aviation Fellowship plane. The people in the area spoke only Chinantec, an Indian language. Dr. & Mrs. Calvin Rensch have been working in the area for a number of years as Wycliffe Translators. When they arrived in this area some 13 years ago the people were hostile toward them and the Gospel. The Renschs have translated much of the New Testament in the language of the people. The personal testimony of Dr. Rensch is that they gave them the written Word and with the blessing of the Holy Spirit upon their reading and studying of this Word there has come forth a church of Jesus Christ with over 500 members. He has repeatedly stated that he never preached to them but gave them the Word and told them to read and study it and answered their questions if they had any.

It was in this primitive community that we were exposed to the Christian way of death.

The grass roofs of the homes in the area reminded us of pictures of jungle villages in South America's Amazon basin or New Guinea. The people in the area have had very little exposure to the outside world. Few have ever seen an automobile, train, T.V. or any of the modern inventions. The homes in the village were all primitive with no modern conveniences. There was no electricity and no running water.

It was hot and humid since the area is in the rain forest jungle section of Mexico. Our visit to a congregation on the other side of the river and some distance from the home of the Renschs was made

in late afternoon because of the midday heat. When we arrived in the other village, the Christians there warmly greeted us. They were very happy that brethren from afar had come to visit them. Cal Rensch had to translate for us for we could not understand their language. They speak only Chinantec. Everybody appeared happy as we listened to the conversation. But we were surprised when Cal informed us that they told him one of the brothers had gone to be with the Lord yesterday. Much to our amazement there was no evidence of sadness, at least there was no emotional display of it. They told Cal how thankful they were that he had come to give them the Word and that the brother could know Christ as his Savior and Lord and that he was now with the Lord. We were all much surprised for even the widow who had been left with six children rejoiced in the fact that her husband was now with the Lord.

Upon our arrival, after a few moments we were invited to come to the home of the widow. En route we noticed some men were making adobe clay bricks. One of the elders told us as we passed that the departed brother had not finished the construction of his house, so now all the brethren were going to finish the widow's home immediately. We saw Christian love in action. Dr. Robert Plekker, who was with us, exclaimed, "Beautiful". While another of the group in amazement stated, "What we preach they practice".

After entering the home of the widow, we were given an account of the departure of the Christian brother. He had not been feeling well for some time. It had been suggested that some of the brethren take him on a two or three day



The Christian widow who was able to rejoice in the fact that her husband was with her heavenly Father. Her husband was an elder before he went to the church above.

trek to see a doctor. The plans had been to leave the morning of the day before our visit. But the Lord had other plans. That morning he was very ill and had vomited blood. He informed the Christians that he could not go and asked as many as possible to come to his home because he thought he would be leaving to be with the Lord. The members of the congregation gathered around

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New Christian School in Kitchener, Ont.

Wednesday, November 5, 1969, was a memorable date for the Kitchener Waterloo Christian School Society.

After a summer of hard work we could officially open the doors of the Laurentian Hills Christian School. Rev. VanKatwyk dedicated this building to the service of God the Father, God the Son, and God the Holy Spirit. Guest speaker was John A. Olthuis, B.A., L.L.B., spokesman for the Ontario Alliance of Christian Schools. We expressed our gratitude for this occasion by singing "Praise to the Lord, the Almighty, the King of creation!" The president, Mr. J. Lammers, read II Timothy 2:3-17.

Much to our regret Mr. A. Hengstman, executive secretary of the Ontario Alliance of Christian Schools, could not be present for ribbon cutting. Mr. A. Brandsma, vice chairman, officiated in his place with the assistance of 2 staff members, Mr. R. Van Dyke, chairman of the building committee, presented the key to the chairman who in turn handed it over to the principal, Mr. G. Vandezande. Rev. VanKatwyk led in the closing prayer, followed by the National Anthem.

After the official ceremony everybody was invited to inspect our "brand new" school. We are humbly proud of our 3 classroom school, which is designed to be extended to 10 classrooms and an auditorium, whenever the need arises. The present enrolment is 55 with a staff of three teachers. What can one say about such a beautiful building? May we, frail children of dust and feeble as frail, trust in God, and find Him not to fail. His mercies how tender, how firm to the end! Our Maker, Defender, Redeemer, and Friend! The Board of the Kitchener Waterloo Christian School Society, Sec. Mrs. H. Nusselder

Hope for Aid to Private and Parochial Schools in Manitoba

On December 15, 1969 Mr. Stan Roberts, newly elected president of the Manitoba Liberal Party, in a news conference, has officially endorsed support from Public funds to Private and Parochial schools. He said: "I think the time has come for us to review our stand on this matter to achieve reform in our present educational system. We should be moving away from the monolithic system we have at present."

Initially he would want to consider financial aid in the form of teacher grants.

The Manitoba liberals will be asked to endorse a new policy in regard to private and parochial schools at a major policy conference to be held in the spring of 1970.

Following this, premier Ed Schreyer issued a press release stating that he felt the Government should make more accommodation for private and parochial schools and he added:

"I think it will be necessary for the Government to look at it soon". He found that "The financial operating position of many private schools is becoming more desperate each year" and he said: "If the department of education is willing, as it is, to accept the standard of teaching which is going on in these schools and if the department is certifying teachers for them, then it seems to me there is also a case for some sort of financial responsibility."

It is also expected that the Conservative party will soon take a

stand on the issue. Many Conservative M.L.A.'s have privately expressed their willingness to support aid to private schools.

These new developments in Manitoba are mostly the result of the efforts of the Manitoba Association for Equality in Education, (M.A.E.E.) an interdenominational group formed years ago, and representing 90% of all private and parochial schools in the province. During the past years much lobbying has been done amongst the political parties and since the new NDP government was formed in July of 1969 the M.A.E.E. has found the premier and many members of his caucus very receptive to the proposals made to them.

We hope and pray that the year 1970 may be the turning point in Manitoba for our schools and that they may finally receive the fruits of so many years of struggle.

T. Polet,
Executive member
M.A.E.E.

The Basis for Christian Schools

by Dr. R. Kooistra

A new Basis Article for the Constitution of the national Union of Christian Schools was provisionally adopted for one year by the delegates at the annual meeting in August 1969. This means that this article will come to the next annual meeting for final approval. This came to my attention by an editorial of Mr. John VanderArk in the Christian Home and School of October which article is entitled "This a Time to Rewrite."

Since I played a role in the formulation of the Educational Guidelines (E.G.) accepted by the Ontario Alliance of Christian Schools (O.A.C.S.), I am — naturally — interested also in the proposals of the National Union.

Since many of our readers are vitally interested in our Christian schools, as teachers, board members, parents or just as Christian believers I take it that it has its merits to compare this new proposed Basis Article (B.A.) of the National Union of Christian Schools (N.U.C.S.) with the above mentioned E.G. of the O.A.C.S. In order to facilitate the reading and study of this Article I have asked the editor to place this proposed Basis Article and the E.G. side by side (see the next page), so that you do not have to go back and forth all the time.

Before I start with my remarks point by point, I should make this general observation yet that it is clear from this proposed B.A. that the E.G. of the Ontario Alliance which were accepted some years earlier, have been used for the formulation of this B.A. The question to be asked however is whether this B.A. has improved the formulation of the E.G. It is my impression and also that of others, like e.g. of District twelve of British Columbia of the National Union, that this is not the case. I do not say this because I would be of the opinion that the E.G. as accepted by the O.A.C.S. are the final word on this issue. As a matter of fact after some years have passed I am able to see that improvements are possible. Yet on the other hand I am deeply convinced that the proposed B.A. of the N.U.C.S. certainly is not to be welcomed as an improvement. For this reason I do hope that many schools and all delegates will raise objections to this proposal and I also hope that the committee appointed to work with this proposal will become increasingly critical of this provisionally accepted Basis.

GENERAL REMARKS

I would like to begin my critique with three general remarks. 1. In sections 3 and 4 of the proposed B.A. specific references to Bible passages are given but

elsewhere they are missing. Now the question arises: Why does the proposed B.A. give a Bible reference for Christ's restorative (?) work and not for the disruptive effect of sin in section 3 and why is there a Scriptural reference for the responsibility for education of the parents but not of the teachers in section 4? Why is there no reference to Scripture whatsoever in the other sections? Consistency seems to require that you either omit all Scriptural references as in the E.G. of the Ontario Alliance or that you place some of these at the end of each section, much like you find it in most editions of the Heidelberg Catechism.

2. In still another aspect this proposed B.A. of the N.U.C.S. lacks consistency. Sections 1, 2, 4 and 5 are creedal statements, but section 3 starts — suddenly — with: "We acknowledge..." But are we not supposed to acknowledge everything that is said in every section of this proposed B.A.? Section 5 again states: "The child... is regarded..." Here the same question can be asked. Is not everything "regarded"? Why mention it here or is it mentioned here because the authors of this article are not as sure of point 5 than they are of the rest. Any statement like "we acknowledge" or "we regard" in a Basis Article seems to weaken the creedal strength and solidity of it.

3. Even though this proposed B.A. is shorter than the E.G. of the O.A.C.S., yet one finds in it quite a few redundant and repetitious statements. James D. Koerter would call this "educanto" which is defined by him as "the abandonment of the English language and the creation in its place of a pernicious patois (The Mis-education of American Teachers, p. 20); by way of example: section 2 states "imbedded in creation is a pattern of our educational task" and in section 3 one ponders the

clause "this implies the necessity of a distinctive peculiar dimension of our educational task..." Fragments like these have to be omitted or tightened up.

SPECIFIC REMARKS

I will now read through this proposed B.A. with you and, as I do this, I make the following remarks as "asides."

1. Section 1 states "the ultimate basis is...". I think that the word ultimate is not necessary here. It may even be misleading in that it could indicate the farthest or the most remote basis. This of course is not the intention. The idea is something like the fundamental basis, the basis of the basis. In view of this search for security why not simply say: the basis?

2. Another inconsistency appears between sections 1 and 2. Section 1 speaks about the Scriptures of the Old and New Testaments, etc., but does not mention the Bible; but section 2 mentions the Bible but does not mention the Scriptures. Whereas section 1 mentions four equivalents for the Scriptures but not the Bible, section 2 should have taken one of these.

3. My third point is of greater importance, I feel. The basis is said to be "The Scriptures... as explicated in the Reformed Standards". Now this is very strange, for here the Reformed standards become the authentic explanation of the Scriptures, yet article 7 of the Belgic Confession states "neither may we consider any writings of men, however holy these men may have been, of equal value with the divine Scriptures". According to good Reformed principles the Confession can be changed but not the Scriptures. In case of a conflict the Scriptures always win. Therefore the Reformed Standards serve as a summary of the Scriptures but they certainly do not function as the all-authoritative explanation of the Scriptures.

In the statement "the Scriptures as explicated (why not the easier word explained?) in the Reformed Standards (why not standards with a small s?)" the National Union of Christian schools becomes plus royaliste que le roi, i.e. more confession-minded than the church itself. In order to have your child baptized you have "only" to accept "the doctrine contained in the

(Continued on page 2)



Dr. Calvin Rensch, Wycliffe Bible Translator, presents the first copy of the Gospel of Luke in the Chinantec language to some of the leaders of this new church. They were published with the assistance of the Canadian Home Bible League.

The Basis for Christian Schools

Continued from page 1

Old and the New Testament, and in the articles of the Christian faith" which statement refers to the Apostles' Creed. The same is promised by the adult at his or her baptism and by the baptized members making profession of faith. Ministers when they are ordained or installed promise even "less" — so to speak — when they state that they "believe the writings of the Old and the New Testament to be the only Word of God and the complete doctrine of salvation"; elders and deacons say more — but less than the National Union — when they declare to "believe the Old and the New Testament to be the only Word of God and the doctrinal standards to be in harmony therewith". In harmony, this is what the church confesses regarding her confessions.

Even the Form of Subscription, which in the Christian Reformed Psalter-Hymnal is not printed in the section of the forms but in that of the creeds, asks those who sign "only" to declare that the Reformed standards "do fully agree with the Word of God". Why then there this additional emphasis on the Creeds, especially in view of the fact that the church is not consistent at all.

Moreover, and this weighs heavily with me, including the Reformed standards in the B.A. would make the National Union of Christian schools to be a Union of Reformed schools. More often than not, we would end up with parochial

church-schools. (By the way, I do hope that also the name of the organization will be revised: in Canada you feel increasingly uncomfortable when you must say that your school belongs to a national union with headquarters in Grand Rapids, Mich., U.S.A. It makes you very suspect in the eyes of all Canadian Whigs.)

4. I have no objection to the end of section 1 of the proposed B.A. but you can easily notice that this part is an almost literal quotation of section 2 of the E.G. of the O.A.C.S.

5. One small item in section 1 pertains to the word "the" in the sentence: The Scriptures are the written word of God, the revelation of the triune God. The last "the" is not quite justified. In a unique way Jesus Christ is the revelation of the triune God (cf. John 1:18).

6. Section 2 opens with the statement that "the foundation of Christian Education is in the creator-creature relationship as taught in the Bible". This does not seem to be a very clear statement. What is the foundation of education? Is it in a relationship? Is this another example of educato? Is it the intention of the authors of this article to show that Christian Education is based on the relationship between the creator and his creation? But if this is the case, is then this statement not based upon the work of Christ, the Redeemer? Where does He come in? Is it not better to speak of the creation in the context of "its origin," gracious preservation

and ultimate restoration" as is done in the E.G.?

7. The end of section 2 speaks of the educational task as "understanding the universe, communication with God, and creative performance". What is here the principle of division? It seems to be a rather haphazard accumulative statement. How do I understand that communication with God comes AFTER the understanding of the universe of which God is no part, and BEFORE creative performance, whereas I am speaking about the creation of the Creator? If you now read section 4 of the E.G. of the O.A.C.S., then, I think, you will agree that this section is structured much more accurately, comprehensively and systematically.

8. Section 3 of the proposed B.A. begins with: "We acknowledge the disruptive effect of sin..." It should be: "Sin as a disruptive effect" but even then the question arises whether we should speak about the effects of sin before we mention sin itself. The E.G. of the O.A.C.S. gives a clear statement as to what sin is. This is lacking here, which is regrettable, for now the statement on sin is weakened first by the words "we acknowledge" and further by the discussion of the disruptive effects of sin only.

9. This section 3 amazes us. First it states "we acknowledge" and then later "we heartily acknowledge". Why this renewed emphasis on this weakening statement? Is it not true that we only know what sin is, because we know Who Christ is? Would it not have been much better to have sections 5 and 6 of the E.G. instead of this confusing mixture of section 3 of the proposed B.A.?

10. What is — and I quote — "the necessity of a distinctive and peculiar dimension in our educational task". Are not all distinctive dimensions peculiar and necessary?

11. The closing words of section 3 of the proposed B.A. are — as a matter of fact — the beginning of statement 8 of the E.G., yet one cannot help but wonder whether you may dissect this beautiful statement on the purpose of education in such a way. It is clearly mutilation of the E.G. of the O.A.C.S. Moreover in the E.G. it is all bound up in the purpose of education and here in the B.A. of the N.U.C.S. it is given the status of a dimension in education, which is hardly satisfactory.

12. In section 3 of the B.A. we have a summary of statement 5, 6, 7 and 8 of the E.G. It is too bad therefore that the beautiful section 7 on the Kingdom of God, which is of such fundamental im-

portance in the entire educational enterprise, fell by the way side.

13. In the end of section 3 of the proposed B.A. we are only reminded of one dimension of the educational task but the article itself misses a complete section on the purpose of education. Why talk about the responsibility for education in a specific section without including a section on the purpose of the task itself?

14. Moreover by mentioning only as purpose "to direct and guide the child to commit his heart to Christ, the truth", other aspects as the understanding of life and the world, the renewing of the mind to wisdom and the functioning of the new life in righteousness, were omitted. Why? Furthermore, does education not also have to teach the pupils the necessary skills to serve the Lord in a competent and responsible way (see section 8 of the E.G.).

15. In section 4 we read that parents "may delegate part of their responsibility to an institution" and further on, that the teacher is "standing in the place of the parent". This is not Biblical, nor right. A father I may tell my children — to a certain age at least — what to wear and how long or how short their hair should be, but as a teacher I have not the authority to say to any girl "you must wear a green coat of not a red one", nor can I take John into my office and give him a haircut. It simply is not true that other sections of the society are just extensions of the home!

16. The authority of the teacher and his office are not parent-given but God-given.

17. The entire section 4 is unsatisfactory in that it makes no provision for the own rightful place of the school in the total society. In other words, this article lacks in that it does not acknowledge the principle of sphere sovereignty which always has been one of the strong pillars of the Reformed faith.

18. In section 5 we read "the child is regarded"; why not as in 3 "we acknowledge that the child is..." Or why weaken the creedal statement at all by a statement that the child is...? Or why weaken the creedal statement at all by a statement of judgment as this one is?

19. The statement says "The child is a spiritual physical creature. Where do we read this in the Scriptures? Is the child a kind of two-layer cake? Why is the order spiritual-physical and not the other way around, physical-spiritual? Paul writes that the physical is first, not the spiritual (1 Cor. 15:46). Or is it that the authors of this B.A. agree with

the formula of Greek philosophy: mind over matter? Moreover these rather academic statements about the child make one to wonder whether only the child is such a spiritual-physical creature and not also the parent and the teacher. Why say it here, if it could have been said before?

20. In this section 5 the child is said to be capable of learning, through grace. But what if the child is severely retarded? Is there no grace if the child is not capable of learning? Think of the booklet Angel Unaware.

21. Statement 5 says the child is "capable of learning..." the laws of God's creation and knowing and obeying the truth of God's word... Does this knowing come without learning or is there also a learning of the truth of God's word and is obedience of a different order than learning and knowing? The article does not make it very clear how things fit together.

22. In section 5 of the proposed B.A. the child is called twice the image of God — why? Why is also the word regarded repeated and the next question is, of course, how does the "social creature" fit in with the spiritual-physical creature mentioned before?

23. It is not right to say, at least not in a creedal statement that man is a social creature. Man has a social function and ability but he is God's child in Christ on earth.

24. This section 5 of the proposed B.A. speaks rather arbitrarily of moral, intellectual and emotional needs. Why only of these things and why only of needs and not of gifts or abilities or opportunities? The way this section reads, it looks almost that the needs are only with the "fellowmen" but Christian children do not only help others; at times they must be helped by others also; they do not only give, they also receive.

25. We very regretfully miss a statement on the relative independence of the school and its irreducibility amidst the other social structures (see statement 12 of E.G.).

26. Saying — as the proposed Basis does — in section 6 that the total education program is designed to orient the child to a life in Christ, is very weak language. Why not something more positive like the education of the school is designed to help the child to live a life in Christ or to direct and guide the child to live such a life?

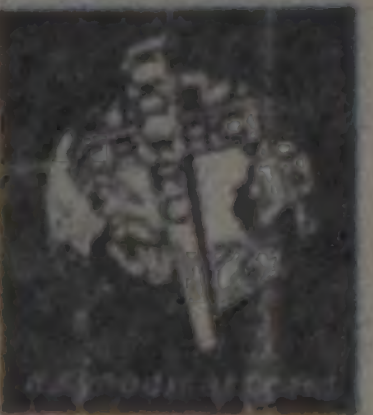
I will stop here. It does not mean that more could not be said but, if I may have convinced at least some of you that this proposed B.A. of the N.U.C.S. needs careful re-evaluation and — in many places — also a complete rewriting, I will be thankful and then I will have succeeded in reaching what was my intention with this article. I do hope you will read it carefully.

I gladly submit these thoughts to the committee which has been appointed to polish up this B.A. and to Mr. J. VanderArk himself as my contribution to the discussion of these statements.

R. Kooistra.

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"The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario.

The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner.

Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.

EDUCATIONAL GUIDELINES OF THE ONTARIO ALLIANCE OF CHRISTIAN SCHOOLS

Believing that the Lord God, by graciously giving us the Scriptures, has revealed to His people ordering principles intensely relevant to education, and mandates man to bring the Whole Word of God to bear in all its power upon education, we confess:

1. LIFE. That human life in its entirety is religion, for God created men to serve Him everywhere, and requires us to educate our children for this purpose.

2. BIBLE. That the Bible as the written Word of God is the Truth by which the Holy Spirit enlightens our understanding of God, ourselves and the world, and the infallible authority by which He directs and governs all our activities, including the education of our children.

3. CREATION. That since the world, the creation in its origin, gracious preservation and ultimate restoration, is the work of the Triune God, and the glorification of His Name its purpose, we can understand the world rightly only in its relation to Him.

4. MAN. That man was created in the image of God to enjoy covenantal fellowship with his Creator and to reflect in his person and works the excellencies of his Maker, and was instructed to exercise dominion over the world in strict and loving obedience to God and to interpret all reality in accordance with His design and law.

5. SIN. That sin is disobedience of God's law and that man, by sinning, forsook his office and task, estranged himself from God and his neighbour, and brought God's curse upon the creation. As a result, man has become corrupt in heart and blind to the true meaning of life and represses and misuses the knowledge of God which confronts him in creation and in Scripture.

6. CHRIST. That Jesus Christ, our living Lord, of Whom the Scriptures testify, has reconciled the world to God and redeems our life in its entirety. Through His Spirit He renews our heart to love God and our neighbour, and redirects our understanding to know rightly God, ourselves and the world.

7. THE KINGDOM OF GOD. That the rule of Jesus Christ over all things establishes the kingdom of God and makes education possible and meaningful. In obedience to Christ, we reject every attempt to withdraw any area of life from the divine commandment to love the Lord with all our heart and mind.

8. PURPOSE OF EDUCATION. That the purpose of Christian education is to direct and guide the child to commit his heart to Christ the Truth, to attain to understanding, wisdom and righteousness, and to perform his competent and responsible service of the Lord in Church, state and society.

9. PARENTS. That God has given parents the responsibility to nurture and educate their children. Therefore Christians should establish and maintain Christian schools.

10. THE CHILD. That the child, entrusted by God to parents, needs ordering, correction and instruction. Children of the Christian home share in the promises of the gospel, and are entitled to Christian education.

11. THE TEACHER. That the teacher, as servant of God, exercises authority in the performance of his office in educating the child in the school.

12. THE CHRISTIAN SCHOOL. That the school, established and controlled by an association of Christian believers in accordance with legitimate standards and provisions, possesses the freedom to function in education in total and voluntary submission to Christ the King.

PROPOSED BASIS ARTICLE FOR THE REVISED CONSTITUTION OF THE NATIONAL UNION OF CHRISTIAN SCHOOLS

II. Basis

1. The ultimate basis is the Scriptures of the Old and New Testament as explicated in the Reformed Standards. The Scriptures are the written Word of God, the revelation of the Triune God; the truth by which he enlightens our understanding of God, man, and the universe; and governs all of our activities, including the education of our children.

2. The foundation of Christian education is in the Creator-creature relationship as taught in the Bible. Imbedded in creation is the pattern of our educational task: understanding the universe, communication with God, and creative performance.

3. We acknowledge the disruptive effect of sin, man's estrangement from God, and his blindness to the true meaning of life. We heartily acknowledge the restorative work of Jesus Christ (e.g. Col. 1:16-20), his reconciliation of the world to God, and the redemption of our life in its entirety. This implies the necessity of a distinctive and peculiar dimension in our educational task, namely, to direct and guide the child to commit his heart to Christ, the Truth.

4. The primary responsibility for education rests upon the parents (e.g. Deut. 6:6-9, Eph. 6:1-4). They may delegate a part of this responsibility to an institution which is able to carry forward their God-given task. While standing in place of the parent, the teacher, as servant of God, exercises authority in the performance of his office in educating the child in the school.

5. The child, created in the image of God, is regarded as a spiritual-physical creature who through grace is capable of learning, according to his talents, the laws of God's creation and knowing and obeying the truth of God's Word. He is, as image-bearer, regarded as a social creature standing in relation to his fellow man, having moral, intellectual, and emotional needs.

6. The total educational program of the Christian school is designed to orient the child to a life in Christ, through Christian culture, for fellowship with and service to God and his fellow man.

...

Kent Uw Rechten

De Canada Wet op Behoorlijke Praktijken Bij Tewerkstelling (1953) verbiedt discriminatie in tewerkstelling en vakbondlidmaatschap op grond van ras, kleur, godsdienst of nationale afkomst, in industrieën onder federale rechtsbevoegdheid.

Soortgelijke wetten en voorschriften die nagenoeg elke tewerkstelling omvatten zijn in alle provincies van kracht zowel als in de Yukon en de Noordwestelijke Gebieden. (In Newfoundland werd een wet aangenomen doch nog niet afgekondigd.)

Indien men een brochure wenst, die de rechtbevoegdheidsgebieden aangeeft, uiteenzet hoe men een klacht moet indienen en de adressen van diverse kantoren waar men klachten kan inzenden bevat, gelieve men onderstaande coupon in te vullen en naar het aangegeven adres te sturen.

Departement van Arbeid Canada

Z.Exc. Bryce Mackasey, Minister. J. D. Love, Waarnemend Minister.

Verzend naar: Fair Employment Practices Branch, Canada Department of Labour, OTTAWA, Ontario.

Ik zou gaarne mijn rechten kennen. Gelieve mij a.v.p. volledige gegevens te zenden.

in ☐ Engels ☐ Frans

Naam (DUIDELIJKE DRUKLETTERS S.V.P.)

Adres

Woonplaats

Provincie

HIDDEN INVADERS OF OUR HOMES

The Third Lecture in a Series of Five

JOHN A. OLTHUIS: Executive Director of A.A.C.S.

MONDAY, JANUARY 12
TUESDAY, JANUARY 13
WEDNESDAY, JANUARY 14
THURSDAY, JANUARY 15
FRIDAY, JANUARY 16
MONDAY, JANUARY 19
TUESDAY, JANUARY 20
WEDNESDAY, JANUARY 21

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WILLOWDALE CHR. REF. CHURCH
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DISCOVERY I — Explorations in Contemporary Living

R. KOOISTRA: Pastor Toronto First C.R.C.

MONDAY, JANUARY 12
TUESDAY, JANUARY 13
WEDNESDAY, JANUARY 14
THURSDAY, JANUARY 15
FRIDAY, JANUARY 16
MONDAY, JANUARY 19
TUESDAY, JANUARY 20

DRAYTON
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CHRISTIAN REFORMED CHURCH
THUNDER BAY CHRISTIAN SCHOOL
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CHRISTIAN REFORMED CHURCH
FIRST CHR. REF. CHURCH
BELLEVUE CHRISTIAN SCHOOL
CHRISTIAN REFORMED CHURCH

A Community Service of the Association for the Advancement of Christian Scholarship attended by 4000 people.

UNITY NEEDED

EDITORIAL

Dilemmas are nasty things. They are those moments in which one has to make a choice between two unpleasant decisions. One knows beforehand that whatever the outcome is, one will not be satisfied with what one has decided.

It seems to us that the reformed community has come to a dilemma. Not so long ago the Rev. G. J. Hoytema wrote in this paper that Calvin College and Seminary is busy with definite plans to extend its institution so that there will be a possibility for graduate studies. In other words, Calvin College and Seminary will develop into a university.

We also have the Association for the Advancement of Christian Scholarship, better known as the A.A.C.S. This association too works into the direction of a christian university. Even though the beginnings are small, the direction is definitely towards a christian institution for higher learning.

Here is where the dilemma presents itself. Both institutions make an appeal to the reformed community, because both need a great deal of money. The foundation of a university is no small thing. It involves millions and millions of dollars.

We could distance from the problem, awaiting the further development, were it not that the matter is coming to a head. It seems to us that the reformed community is forced to take a stand, to make a decision. We dare say also that whatever decision will be made, it will leave the people with an unsatisfied feeling as to whether they have done the right thing. Obviously, the foundation of a university is something that requires all our energy and financial resources, if that is enough. It is clear as daylight that two similar institutions are far beyond the possibility of the reformed community.

We do not belittle the difficulties, although it is not our intention to go deeper into this subject. But we know that both organizations have talked to each other, that they have tried to come to a common understanding, but that the viewpoints differ so much that co-operation seems to be impossible. This means that each goes its own way, hoping that the majority of our people will rally behind it.

We certainly do not take any pleasure in writing these things, but we do believe that we have and continue to have a very unhealthy situation. We are afraid even that both institutions will suffer because of it.

As matters stand now, the one says that he will support Calvin, which means that he will not support the A.A.C.S. Someone else will indicate that he is all for the A.A.C.S., and this means that he will not support Calvin. The result is that neither institutions will receive the enthusiastic support of the entire community, which they need very much in order to reach the goal.

It is almost unbelievable that people who have the same basic convictions are so far apart that they cannot find one another. Be that as it may, we have to realize that we are on the wrong track if we let this situation remain as it is or let it further develop. We do not explore whether the difference is merely a matter of principles or of persons also. We are only concerned about the fact that this two-sided appeal is made and we want to express our great fear that this will hurt not only the university which we will try to establish, but also the unity among people of the same convictions. We should wake up to this fact and defend this unity at all costs.

If it proves impossible for the parties concerned to come to an agreement, maybe some kind of super-council or "ereraad" could be established, whose task it would be to bring the parties together or bundle the talents in such a way that the founding of one christian university can be the product of a united effort.

If we really want to do this work for our Lord, we have to keep on trying to find a solution in order to prevent this great endeavour from breaking down our unity. D.F.

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The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
January 15	January 9	January 7 noon
January 22	January 16	January 14 noon
January 29	January 23	January 21 noon
February 5	January 30	January 28 noon

The Christian way of death

Continued from page 1

and the elders and others led in prayer. After a time of prayer, the sick brother requested that they halt praying and start praising. The congregation sang until the sick brother asked all to leave. He spoke briefly to his wife and children and then asked the elders of the church to gather round him. He too had been an elder. He tried to speak but the elders could not hear him. The few words they could hear seemed to have been words of admonition to be faithful in the witness of the Gospel. How marvellous is the thought that a dying Christian should spend his last energies to admonish his fellow elders to be faithful in the calling of reaching others with the Gospel. He finally slipped away to be with the Lord.

Almost immediately after his death, the congregation gathered. They sang praises and each of the elders offered messages from the Scriptures. (It is amazing that these unlearned men are able to convey the riches of God's Word to others so effectively. Dr. Rensch has translated much of the New Testament into their language. The day we flew in, the first issue of the Gospel of Luke in their language came with us in the plane. He has taught them how to read

in their own language. Each Sunday an elder preaches to the congregation. So richly is the Holy Spirit blessing their ministry that the church is growing with leaps and bounds.) For several hours the congregation listened to messages by various elders. After prayer, praise and fellowship at worship, the body of the departed brother was carried away for burial. It is common in Mexico that burial takes place very soon after death. Usually while the body is being covered with earth, the family and Christian friends stand around the grave singing hymns. There is one touching statement they made which I shall never forget. It was, "How thankful we are that you brethren from afar gave us the Word of the God so that our departed brother and we might know Jesus Christ and have the same heavenly Father."

Let us thank God for dedicated couples as Dr. & Mrs. Cal Rensch, and the more that 2000 other Wycliffe translators who are putting the Bible in the language of the people, and for the organizations who willingly publish it after it is translated, and for the many dedicated Christians who support this work with their gifts and prayers so that many, previously unreached with the Gospel, may experience with us the Christian way of life and death.

THE DECLINE OF CHRISTIANITY IN THE NETHERLANDS?

If Professor H. van Riessen is right the Netherlands may now be witnessing the end of Reformed Christianity. Under the auspices of the Association for the Advancement of Christian Scholarship the renowned professor of the Free University and author of the famous, *Society of the Future*, spoke at a series of formal and informal meetings held in Toronto on the weekend of December 13-15. He left behind after this his fourth trip to Canada the distinct impression of world-weariness on his part and indeed of the Reformational community in Holland that has been the crowning jewel of Calvinism since the revival of the 19th century, the Reformation under Kuyper at the turn of the century, and the flourishing of Christian learning during the thirties and early forties under men like Dooyeweerd, Vollenhoven, Mekkes, Popma, and others who developed the Philosophy of the Law-Idea.

In a brief but revealing report given to fifty students, ministers, professors and theologians at the Willowdale Christian Reformed Church on Saturday morning, he declared that (1) the present crisis of the world had infected the Church as well. Although he had always thought the Church safe from "mondigheid" (worldliness), it has now been contaminated to the very core. As an example of this he stated that (2) Kuitert and other new voices since the early sixties have called into question again such basic assumptions as the belief that the whole Bible is the Word of God, limiting the validity of the Scriptures to only the narratives around Jesus' ministry. The synods when faced with this departure from orthodoxy have not been ready to create a split like the one in 1944; they don't want to condemn the liberals, but to "make room" for them. The general principle underlying such a symptom is that (3) the people of God have been caught up too often by the problematics of the progressiveness instead of living together reformationally as a Christian community. Finally he

said in resignation, (4) "I'm puzzled; I don't know what to do! We may be seeing the end of Reformed Christianity in the Netherlands."

When asked by several students and professors why the Reformational forces had lost the initiative to men like Kuitert, he answered, "Your organizations have the élan and vitality of newness and you see the light. But we in the Netherlands have power, tradition, and the weariness of age. In the Netherlands we are stuck!"

This impression of stuckness and of lossness was partially allayed by a prepared lecture given Sunday night at the Taunton Rd. Christian Reformed Church entitled, "The Age of Maturity". To a packed basement full of people van Riessen developed the theme of the new maturity in which men have tremendous power and think they are living in a secularized world. He traced the rise of semi-independent technology which has taken on a life of its own apart from human control and contrasted this with the desire for absolute human freedom from all authority, especially God's requirements, on the other hand. The combination of absolute power in science to control man and his world is in deep conflict with the ideal of absolute freedom for every man. Considering D. Bonhoeffer's Letters from Prison as a concrete example of the new attitude that has arisen since World War II, van Riessen countered the former's insistence that it is unavoidable to be secular in our day and that secularity is real maturity by holding that "human power and the power of this world may only be understood as being in Christ. This holds for the non-Christian as well as the Christian. All power is in Him, the new Creation. True maturity comes only by escaping the paralyzing power of sin; by learning to be powerless for Christ's sake, we have the power to be more than conquerors in Him." The false antithesis between power and freedom is reconciled in Christ.

At a Monday meeting at the



This elder has just received his copy of the Gospel of Luke in his language and is reading it for the first time in his life.

Church Announcements

CHR. REF. CHURCH

Called to Brandon, Man., Rev. A. C. Leegwater of Lacombe I, Alta.

Accepted to Dutton, Mich., Rev. Peter De Jong of Sarnia I, Ont.

Declined for Aldershot, Ont., Rev. T. C. Van Kooten of Holland (14th St.), Mich.

for Granum, Alta., Rev. A. J. Stienstra of New Brighton, Minn. for Edmonton III, Alta., Rev. J. Kuntz of New Westminster, B.C.

FREE CHR. REF. CHURCH

Called to London, Ont., Rev. J. Westerink of Haamstede-Kerkwerf (Holland).

REFORMED CHURCH

Declined for St. Catharines, Ont., Rev. H. Hesselink of Whitby, Ont.

NETHERLANDS REFORMED CHURCH (Steenblok Group)

Accepted to Chilliwack, B.C. Rev. J. Pannekoek of Terneuzen (Holland).

CLASSIS HAMILTON OF THE CHR. REF. CHURCH

Classis Hamilton of the Christian Reformed Church will meet on January 14, 1970 (not on the 21st of January as previously announced) in the new educational unit of the Riverside Christian Ref. Church of Wellandport, Ont.

If an alternate will come along in addition to the two regular delegates, please notify the clerk of the consistory, Mr. J. Rintjema, Box 234, Smithville, Ont., phone 957-3446.

Institute for Christian Studies van Riessen discussed his views on "Identity Structures" and gave extensive interpretations and critiques of Dooyeweerd's approach to philosophy out of his own understanding of the philosophy of the Wetsidee. In a question and answer period he cautioned all associated with the Reformational Movement in the U.S. and Canada to be humble and have modesty, pointing to pride as one of the largest contributing factors to the present spiritual malaise in his own country. He expressed a certain jealousy of the spirit here in North America, and admitted that he must once again rise up to speak out on difficult problems in Amsterdam.

Robert Lee Carvill,
Institute for Christian Studies.



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LEZERS SCHRIJVEN

"REAL ACTION"

Geachte Redactie,

We hebben gelezen het artikel van Rev. Jack Quartel, "Where the real action is", in C.C. Nov. 13, '69.

Niet omdat hij veel wat waar is schrijft maar dat hij zijn eigen Chr. Ref. Church beschuldigt van dingen waar hij als voorganger mee aan schuldig is, het volgende:

Als hij zegt: "many of us are disillusioned with the Church, disappointed and disconcerted by what we see, a Church that is disrupted, full of anger, of splits," etc. etc. heeft dit een oorzaak. In de aanhef van dat artikel laat Rev. Q. de ongelovige zeggen, "I don't go to Church because she is filled with hypocrites." Dat ge-

bruikt de duivel al net zolang als de Kerk er is.

Zou het ook kunnen zijn dat de Kerk, door middel van de prediking door de dienaren des Woords, tekort schiet in waarschuwing tegen hypoëritisme? Zou het kunnen zijn dat de gemeente van Jezus Christus, Zijn lichaam, bloedarmoede heeft door de manier waarop het Woord gebracht wordt, door meerdere predikanten? Is er altijd in de preek die warmte en beweging van de Meester? Of wordt het half uur preken niet dikwijls opgevuld met bijkomstige verhalen, inplaats van te preken uit het eeuwig welbehagen Gods? Kan het ook soms zijn de manier waarop gepreekt wordt, de gemeente zo koud als een steen laat? En als dat soms zo is, wat ver-

wacht de Rev. Q. dan van een Kerk die de actie van Gods Woord niet ten volle bijgebracht wordt op de dag des Heren, in de daarop volgende week?

We kunnen moeilijk de Chr. Ref. Church in de schoenen schuiven wat in Ierland of Chicago gebeurt. Maak de Kerk goed en ze zal een licht zijn, schijnende in een duistere wereld. Laten onze voorgangers echt voorgangers zijn. Als theologen gaan twisten over uitlegging der Schrift, laten ze dat thuis doen, onderling. Dan wordt hun ruzie niet gemeente-verwoestend.

L. J. Hofstede,
12018 - 46 St.,
Edmonton 21, Alta.

ANTWOORD VAN REV. QUARTEL:

Sorry dat mijn artikel niet zo duidelijk was dat het door u niet kon worden misverstaan. Want dat is het geval.

Mijn artikel was beslist niet uitsluitend een beschuldiging van mijn eigen Christian Reformed

Church, maar een kritiek op de kerk in het algemeen. We moesten toch niet telkens vergeten dat Calvinist-Contact niet een Christian Reformed kerkblad is.

Door dit misverstand trapt u daarom alleen maar een open deur in.

Natuurlijk verwijt ik niet aan de Christian Reformed Church wat Ian Paisley heeft gezegd. Maar u zult wel met me eens zijn dat de Chr. Ref. Church niet boven alle kritiek is verheven.

Natuurlijk hebt u gelijk dat een van de hoofdoorzaken van de malaise in de kerk ligt in de prediking en herderlijke zorg. En ik sluit mijzelf niet buiten die kritiek. Maar dat mag en moet toch gezegd worden.

Natuurlijk hebben we meer christelijke actie nodig, maar dan actie die reflectie is van de liefde van Christus. Daar ging het nu juist om in mijn artikel. En wat u schrijft over theologisch geharrewar is precies wat ik bedoelde.

Dat mijn artikel wel het hart van de zaak raakte, en vertolkte de bezorgdheid van velen, juist in de Chr. Ref. Church, blijkt volgens mij uit de vele reacties, positieve, die ik heb ontvangen.

Jack Quartel.

DELEGATIE UIT ZUID-AFRIKA NAAR GEREF. SYNODE

In maart van dit jaar hoopt de gereformeerde synode bezoek te ontvangen van een kerkelijke delegatie uit Zuid-Afrika om te spreken over vraagstukken, die de kerken van Zuid-Afrika en van Nederland verdeeld houden. Dit betreft o.a. het rassenvraagstuk en het lidmaatschap van de Wereldraad van Kerken. De Nederduitse Gereformeerde Kerken deelden mee, dat zij actuaaris dr. J. D. Vorster en synodepraeses dr. J. S. Gericke hebben afgevaardigd. Ook de kerken van kleurlingen en van bantoes, die uit de zending van de Nederduitse Gereformeerde Kerken zijn voortgekomen, zullen tegenwoordigders sturen. De uitnodiging hiertoe is uitgegaan van de Nederlandse gereformeerde synode.

NIEUW ADRES NED. CONSULAAT IN TORONTO

Het Consulaat-Generaal der Nederlanden is december j.l. verhuisd naar het adres:

10 King Street East,
Suites 900/901,
Toronto 210, Ontario.

De telefoonnummers zijn onveranderd, t.w. 364-5443/5444; Emigratiedienst 363-3756.

25 Jaar Bevrijding DE BEVRIJDINGSTULP

Ja, dat is waar wij het al eerder over gehad hebben: over de Holland Liberation Tulips en hoe U dat keert of wendt: dat wordt vertaald met: Bevrijdingstulp. Het was de eerste actie van het Dutch Canadian Committee om aan een bedrag aan geld te komen, nodig om alle plannen te kunnen verwirkelijken die er in 1970 toe gaan leiden, die wij als Nederlanders en voormalige Nederlanders onze dank aan Canada gaan uitdrukken in de vorm van een geschenk waarop wij allen trots kunnen zijn.

Die Tulpen actie is een daverend succes geworden. Honderdvijftigduizend tulpenbollen hebben hun weg gevonden. In betrekkelijk korte tijd is het mogelijk gebleken, dank zij de samenwerking van Nederlanders en voormalige Nederlanders, verspreid wonend over heel Canada, om honderdvijftigduizend tulpen aan de man te brengen. Men zou deze actie gerust een proef-actie kunnen noemen. Een vlieger die is opgelaten door het Dutch Canadian Committee 1945-70 om te zien uit welke hoek de wind waait en om dus een nuchter, zakelijk antwoord te krijgen op de vraag: is het mogelijk om een groots opgezette actie te doen slagen, waarvoor de medewerking nodig zal zijn van alle Nederlanders en voormalige Nederlanders in heel Canada.

De overblijvende conclusie is: Ja, dat kan; het bewijs is geleverd.

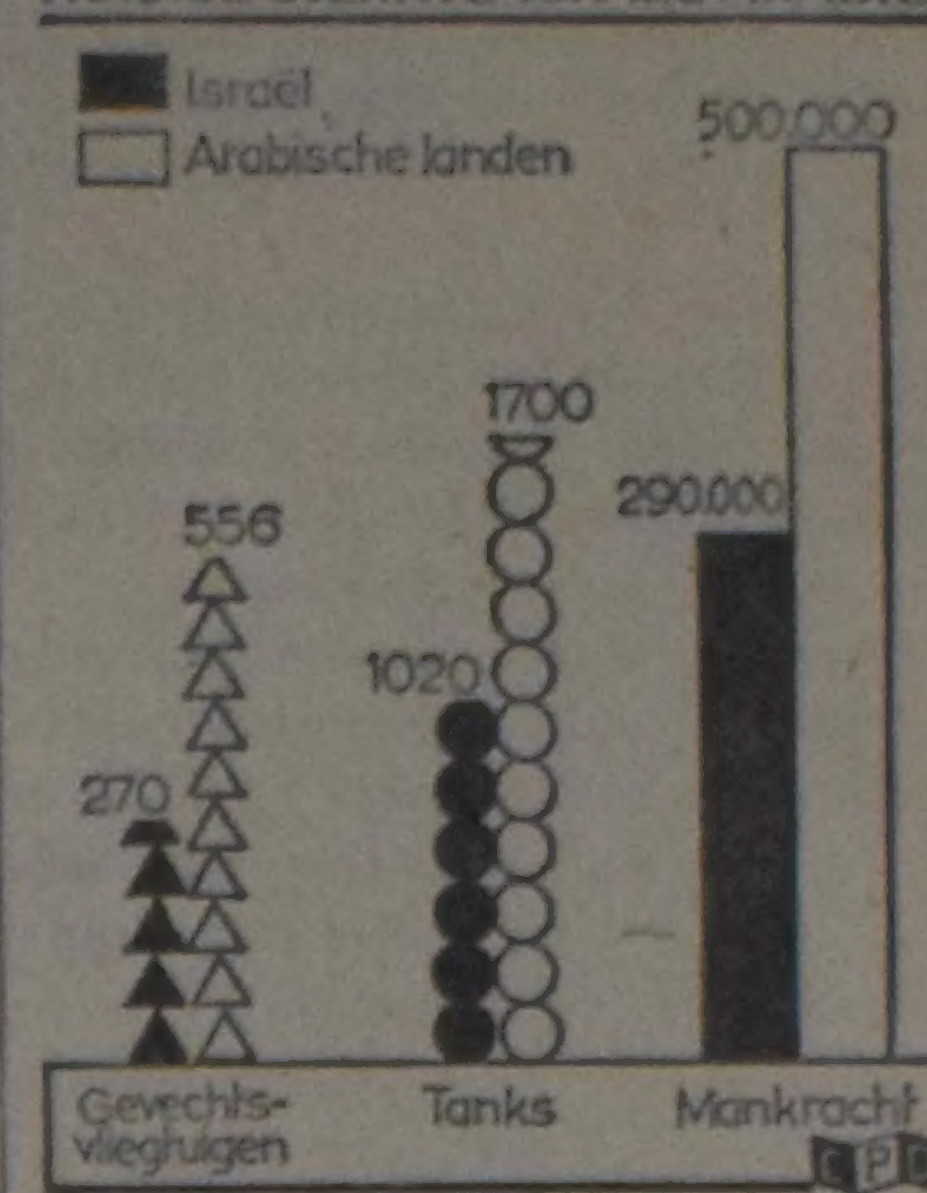
Maar de conclusie is ook: het kan alleen maar, wanneer alle Nederlandse clubs en organisaties en personen van harte meedoen en zich samenvoegen tot een grote, heel Canada overspannende koepelorganisatie, die de schouders gaat zetten onder het werk: geldelijke bijdragen te verkrijgen uit iedere provincie, uit iedere stad en dorp, van Nederlanders wier geheugen nog wel terugreikt tot de bange en sobere dagen van 1940 tot 1945.

Sedert ik de resultaten heb gezien van deze tulpactie, lezers, behoeft niemand mij meer te vertellen, dat de Nederlanders in Canada niet tot samenwerking te brengen zijn, want dat is doodeenvoudig niet waar. De bereidheid is er. De personen die tijd en moeite willen geven om tot verwelkoming te komen van een doel dat echt de moeite waard is, die personen zijn er. Het gaat er alleen maar om het geheel praktisch te organiseren. In Nederland heeft men al enige malen in een marathon-actie miljoenen kunnen verzamelen in 24 uur tijds. Wij hier

in Canada kunnen ons wat meer tijd veroorloven en bovendien hebben wij geen miljoenen te vragen. Wat de Nederlanders in Nederland kunnen, dat kunnen wij hier ook en dat gaan we laten zien. Het enige dat nodig is, is Uw bereidheid om mee te doen. Wij doen een beroep op alle Nederlandse organisaties in heel Canada om een deel van de last op de schouders te nemen. En al heel spoedig zullen wij U kunnen mededelen, wat er precies gevraagd wordt. Geef ons uw hulp en steun, en het werk zal worden gedaan.

Ton Diening —
Public Relations.

HUIDIGE STERKTE ISRAËL-ARABIË



De kracht van Israël en de Arabieren

Amerikaanse wapenleveranties aan Israël en Russische wapenleveranties aan Arabische staten hebben Israël en de Arabische landen sterker gemaakt als voor de gebeurtenissen in 1967. De grafiek geeft de huidige sterkte van beide partijen weer naar gegevens van het Institute of Strategic Studies te Londen. Onder Arabische strijdkrachten zijn gerekend de sterktes van Egypte, Syrië en Jordanië.

De tanks van Israël omvatten o.a. ongeveer 300 Amerikaanse Patton-tanks. De Arabische tanks bestaan overwegend uit Russische T-54 en T-55.

Bij de gevechtsvliegtuigen van Israël zijn nog gerekend de 50 Amerikaanse Phantombommenwerpers. De aflevering van deze vliegtuigen is n.l. pas tegen eind 1970 voltooid. Van de Arabische vliegtuigen zijn er ongeveer 120 Russische MIG-straaljagers.

ONS FEUILLETON

WIJDER DAN DE WERELD

door S. P. Akkerman
HOOFDSTUK 19

Het oude Dokkum heeft de feestpronk aan. Vlaggen waaien van torens en huizen, hele straten zijn versierd. De winkels vieren feest, of liever de klanten vieren feest en de winkeliers betalen het.

Lies en Janny zijn al helemaal op elkaar ingesteld, als ze de oude stad binnen fietsen. Er is veel volk op de been. Op fietsen, op brommers en met auto's zwieren ze uit de Dokkumer wouden langs de wegen naar de stad, met het koepeltje van het Gemeentehuis grijs tegen de zomerlucht en met de oude molen massief op het bolwerk.

Er heerst een feestelijke sfeer in de straten. Iets van de beroemde oude Dokkumer Oranje-feesten waait langs de grachten en over de hoge stenen bruggen. De geur van olieballen en gebakken vis hangt in de zon-nige lucht. Lies en Janny flaneren langs de straten, kijken bij de winkels, lopen als vanzelf mee in de menigte, die zich naar de brede vaart spoedt, waar een lange gladgemaakte giek de vaart al overspant.

Het zijn halsbrekende toeren, die jonge kerels daar vertonen door over dat gladde geval te lopen. Er zijn er, die er hals over kop af tuimelen en onderplonzen in het water. En anderen, die hun val willen tegenhouden, met beide armen de gladde paal omklemmen en als reuze apen boven het water hangen te slingeren.

Janny en Lies staan er griezelen naar te kijken en van te genieten.

Als het eindelijk is afgelopen, lopen ze de stad even in. Er lopen heel wat jonge knapen vandaag in Dokkum rond: studenten met vakantie, boerenzoons en bouwvakkers, alles

door elkaar. Er zijn er heel wat met een baardje.

"Vind jij dat niet afschuwelijk, die baardjes?" vraagt Lies.

"Och, wel nee. De jongens doen het om er branlechtig uit te zien, maar er steekt niets in. Als de vakantie om is gaan de baarden er wel weer af.

Twee branle knapen met baardjes lopen op eens naast hen. Het blijkt dat Janny een van hen kent. "Dag dames," begint hij het gesprek, "willen wij even wat gaan gebruiken hier of daar . . . ?"

Naast Lies loopt een lange blonde, slanke vent met een bijna rood baardje. Hij heeft grote grijze ogen, die Lies vrijmoedig aankijken.

"Vind jij het ook goed, dat ik wat bij je blijf? Ik heet Klaas. En mijn vriend Harm en Janny zijn toch onafscheidelijk . . ."

Lies kijkt wat angstig naar het baardje. Met jongens bemoeide ze zich zelden tot nu toe. Nog nooit heeft er een haar gezoend. En deze lange vent lijkt ook tamelijk oud, vindt ze.

"Och, ik weet het niet," zegt ze weifelend, "ik ken je immers niet . . ."

Janny lacht, en de kleine zwarte knaap die naast haar loopt neemt zo maar de leiding.

"Kom maar mee, jongens. Even op het terrasje zitten."

En zo maar heeft hij bij een hotel een paar stoelen gehuurd en daar zitten ze prinsheerlijk onder het zonnescherm. De heren trakteren. Sorbets laten ze aanrukken, ijs met vruchten in hoge smalle glazen. Lies geniet er van. Dit krijgt ze niet alle dagen.

Klaas de Roos lijkt een vlotte prater. Hij gaat op de HBS vertelt hij. Nog een klas en hij is er van af . . .

"Woon je in Dokkum?" vraagt ze.

"O nee. Mijn vader is een boer. Wij wonen dicht bij de zeedijk, dicht bij Wierum. Mijn land is."

Hij vat zijn baardje eigenwijs met de hand vast en zegt bijna plechtig: "Het is daar zeer eenzaam."

Lies lacht hem in zijn gezicht uit. "Doe niet zo aapachtig," zegt ze. "Ik vind die

baardjes trouwens ondingen . . ."

"Het is een teken van manlijke waardigheid," doet Klaas eigenwijs.

"Onnozele aanstellerij, moet je zeggen."

Klaas buigt het hoofd. "Ik onderwerp mij aan uw oordeel," zegt hij.

Lies lacht al weer. "Je stelt je aan als een clown," zegt ze. "Je doet mij denken aan mijn broer Willem, die onderwijzer is. Die draait ook altijd van die moole zinnen af."

De donkere knaap van Janny maakt helemaal geen grappen. Hij doet nogal droge verhalen over het kantoor waar hij in Leeuwarden werkt. Janny schijnt die verhalen wel te waarderen, maar Lies vindt hem een droge professor.

"Naar mijn mening," zegt hij, als hij weer met een belevenis begint, "naar mijn mening is mijn chef een te precies man. Hij wil alles . . ."

Lies luistert niet meer. Nee, dan heeft ze liever deze Klaas met zijn smalle gezicht en grote grijze ogen.

Ze maken het vuurwerk mee dat met gele, rode, blauwe en groene ballen en sterren uit-eenknalt boven de oude stad. Het is dan ook al zo zoetjes aan elf uur geworden. En ze moeten naar huis. Een gevoel van schuld bekruipert Lies toch wel even. Wat zal tante zeggen . . .

Ze rijden de lichte zomernacht in. De wouden tegemoet. Warme winden waaien over de beboste dreven. Een lucht wit van sterren.

Het dorp van oom Fokke ligt in diepe rust. Bij de onderwijzer brandt nog licht. Lies met haar gebaarde metgezel rijdt door. Het huis van oom Fokke staat donker in de lichte nacht.

Bij het hek stappen ze af.

"Zie ik je nog eens weer?" vraagt Klaas.

"Geen idee van. Misschien wel nooit. Maar ik moet in huis. Tante is vast ongerust."

En dan legt Klaas zijn arm om haar schouder, en zoent haar op de wang. Zijn baard kriebelt tegen haar huid. Ze krijgt er een kleur van.

Gauw maakt ze zich los en vlucht bijna het huis in.

Tante, in een lange nachtop, daalt nog even van de trap. Haar gezicht staat niets vriendelijk . . . Ze vraagt: "Wat betekent dit, Lies?"

"Hoe bedoelt u. Wat . . . ?"

"Zo laat thuis te komen. Het is zo twaalf uur . . ."

Lies houdt de eer aan zichzelf. "Is dat dan zo laat? Het is zo maar laat op zo'n feest, tante. Is oom al naar bed?"

"Nee, die had vanavond dienst op de weg . . . Maar ik noem het geen manier van doen zo laat thuis te komen. Ik was dood ongerust."

"Ongerust? Wat kan ons nu overkomen van hier naar Dokkum?"

"Je hoort maar van nare dingen," zegt tante. "En er was iemand bij je. Ik meende stemmen te horen . . ."

Maar verdere uitleg wil Lies niet geven. "Eerst maar eens wat slapen, tante. Welte-rusten," zegt ze en ze tript de trap al op.

Vreemd roezig is haar hoofd. Die Klaas lijkt wel getikt om haar zo maar te zoenen . . . en toch mocht ze die Klaas wel. Zou ze hem nog eens terug zien? . . .

Om een uur arriveert Fokke Dam. Die chef van hem met zijn nachtelijke opdrachten kan hem gestolen worden. En maar procesverbalen voor rijden zonder licht, of met drieën naast elkaar . . . Je kunt je een ongeluk schrijven . . . Zijn vrouw is nog wakker.

"Je bent laat," zegt ze.

"Allicht."

"En Lies kwam pas om twaalf uur thuis. Hoe vind je dat . . . ?"

"Nog niet eens zo heel laat," zegt Fokke.

"Och man. En ik geloof, dat er een jongen bij haar was . . ."

Fokke Dam schuift onder de dekens. Mensen, hij is moe van dat geparadeer. Hij geeft zijn vrouw een zoen en zegt: "Dat zou zo'n groot wonder niet zijn, wel? Welterusten, Foek."

Hij slaapt al lang als zijn vrouw nog wakker ligt. "Die jeugd van tegenwoordig . . ."

(Wordt vervolgd)

OPNIEUW BEGINNEN

Bij de tijd, dat dit nummer van ons blad wordt bezorgd, zijn de Kerstdagen en de jaarwisseling al weer enige dagen oud. Wij denken er haast niet meer aan terug. Ook al hadden wij het gewild, er was immers geen gelegenheid om stil te staan. De klok draait en er is geen onderbreking van de tijd. Wij lopen ononderbroken door.

Maar goed, onder het wandelen door willen wij toch even memo- reren, dat dit het eerste nummer in 1970 is en dat wij als het ware voor een nieuw begin staan: voor 1970 en voor de zeventiger jaren. Wij gaan als het ware dus opnieuw gaan beginnen, zoals iemand die zijn verjaardag heeft gevierd opnieuw gaat beginnen, of iemand die een boekjaar afsluit, of iemand, die een klas in school heeft beëindigd.

Hebben wij het goed gedaan gedurende de tijd, die achter ons ligt? Kunnen wij op de oude voet verder of moeten wij ergens iets veran- deren? Kunnen wijzelf dezelfde blijven of moet er iets in ons gedrag of onze methode veranderd worden?

Iets dergelijks heeft de apostel Paulus meegemaakt. Op zijn reizen heeft hij verschillende mensen tot andere gedachten, tot een andere levenswijze, tot een ander geloof, tot een ander leven gebracht. Dat waren radicale veranderingen in de levens van de mensen, die door de prediking van Paulus tot gelovigen waren geworden. Zo was het ook in Corinthe gegaan. Dat Corinthe was maar geen klein dorpje ergens op het platteland. Neen, als hoofdstad van de provincie Achaïe, was het een zetel van handel en industrie. De bevolking stamde voor- namelijk af van immigranten uit Italië, die zich er als vrijgelaten slaven hadden gevestigd. Dat het zo'n knooppunt van activiteit was in Corinthe was gedeeltelijk het gevolg van de handigheid van de be- woners om Corinthe te maken tot een centrum van luxe en (vaak zinnelijk) genot. Bovendien organiseerden zij er jaarlijks de wedstrij- den in het amfitheater ter ere van Jupiter. Het was niet zozeer de beschaving die de aandacht op Corinthe vestigde. Het was veeleer re- clame en show, die het moesten doen.

In die stad had Paulus een gemeente gesticht. In die stad had hij niet gesproken met "meeslepende woorden van wijsheid, maar met betoon van geest en van kracht." (1 Cor. 2:4). Paulus had maar niet gevraagd of die mensen in Corinthe er eens goed over wilden denken, en ook niet dat zij op hun zaligheid of op hun einde moesten passen. Neen, neen, Paulus had daar geest en kracht ten toon gespreid. Dit is de weg, zo zegt de Here, was het motief van zijn prediking geweest.

Dat was goed gegaan, tot het sommige Joden wat te gortig werd. Zij vroegen zichzelf en anderen af, waar Paulus de autoriteit vandaan haalde om de dingen zo scherp te stellen. Wie was Paulus tenslotte, dat hij hen zo de wet kon lezen?

Dat heeft Paulus ontzettend gegriefd. Daar heeft hij erg over in de war gezeten. Want een dergelijke redenering was maar niet een mis- kenning van Paulus' bedoelingen, het was een totaal verkeerde uit- leg van zijn woorden. In dat licht moet de tweede brief aan Corinthe worden gelezen. Daarin probeert de apostel recht te zetten wat scheef getrokken was. Wij lichten er nu één vers uit, omdat dit aan ons "op- nieuw beginnen" een speciaal accent geeft. Wij bedoelen 2 Cor. 5:15. "Want de liefde van Christus dringt ons, daar wij tot het inzicht gekomen zijn, dat een voor allen gestorven is. Dus zijn zij allen ge- storven. En voor allen is Hij gestorven, opdat zij dit leven, NIET MEER VOOR ZICHZELF ZOUDEN LEVEN, MAAR VOOR HEM, die voor hen gestorven is en opgewekt."

Wij laten nu Corinthe verder alleen. En wij denken nu aan Canada en aan de United States. Wij hebben nog maar net de eerste schreden in het jaar 1970 gezet. En wij denken aan onze onderlinge verhoudin- gen, aan ons kerkelijk leven, aan onze verschillende organisaties, en noemt u het maar op. Dringt de liefde van Christus ons en zijn wij tot het inzicht gekomen, dat één voor allen gestorven is en opgewekt? Zo ja, dan is er maar één richting die wij gaan kunnen, slechts één koers die ons wenken kan. "Dat wij niet meer voor onszelf zouden leven, maar voor Hem die voor ons gestorven is en opgewekt."

Dat is heus het enige antwoord, dat is heus de enige bestemming die wij hebben. Wat wij ook doen, waar wij ons ook voor interesseren, waarvoor wij ons ook voorbereiden, wat onze levenskring ook is, of wij man zijn of vrouw, wij hebben slechts één doel: LEVEN VOOR HEM.

Dat zal waarschijnlijk betekenen, dat wij allen opnieuw moeten beginnen. Niet alleen met 1970, maar iedere dag opnieuw beginnen. Voor Hem. Als wij ons hiervan goed bewust worden, betekent dat heel wat. Leven voor Hem betekent letterlijk alles VOOR HEM doen.

Zie hier onze wens, voor al onze lezers en voor onszelf: dat ge- durende 1970 alles voor Hem mag zijn.

Bidden en Getuigen

Is het niet jammer dat, als die hem kwam bezoeken. Wanneer God eens iets bijzonders door ons spreken wij als gezonde mensen tot stand wil brengen. Hij het er met elkaar over de vreugden van als 't ware met geweld moet "uit- het Nieuwe Leven? Of hebben we knippen"? Net zoals melk moet daar weer een aparte society of heen en weer geslingerd en ge- group of conventie voor nodig? perst worden voordat ze bereid is Maken we daarmee eigenlijk niet het allervoornaamste doel van de 30:33. Of zoals goud vreselijk ver- kerk: getuigen van Christus, tot hit moet worden voor het zijn één soort persoonlijke hobby? De onzuiverheden loslaat. Zach. 13:9. gaat naar de drama-club, en weer een ander gaat bidden, Bijbel stu- deren en getuigen!

Laten we er maar meteen eer- Dit levende getuigenis van wat de Here aan onze ziel gedaan lijf voor uitkomen dat de oorzaak heeft en dagelijks doet, daar had- daarvan bij ons ligt, in onze gees- den de oudere en "bekrompen" telijke traagheid om de wil des geslachten van God's kinderen een Heeren te verstaan. We lijken in special woord voor: Bevinding! deze een beetje op die mensen die ledere gelovige die nog steeds op maar rustig voortleven alsof er geen God bestaat totdat een vrese- die golfengte is afgestemd heeft delijke aardbeving, of overstroming, dadelijk contact met verwante zie- of oorlog hen met drommen naar len. In onze oppervlakkige moder- de kerken drijft.

Ook al gaan we als trouwe chris- tenen elke week naar de kerk, en ook al weten we wat we aan onze God hebben, ook dan nog kunnen we maar zo moeilijk loskomen van een dodelijke sleur, een soort slaaptostand die door John Bun- yan zo meesterlijk wordt beschre- ven in zijn Pilgrim's Progress:

"Ik zag toen in mijn droom dat ze verder gingen, totdat ze in een zekere landstreek kwame- ren waar de lucht van nature de uitwerking heeft dat ze de vreemdelingen slaperig maakt. Hier begon Hoop zeer loom te worden, en zijn ogen vielen haast dicht van de slaap. Daar- om zei hij tot Christus: . . . "La- ten we hier wat gaan liggen en even slapen." Maar Christus zei: "Geenszins, want we zou- den kunnen inslapen zonder ooit weer wakker te worden. . . . Herinnert ge u dan niet dat één der herders ons bevelen heeft dat wij op onze hoede zouden zijn voor de Betoverde Grond?"

Waarom moeten we het altijd tot een ziekte, een ongeluk of een sterfbed laten komen voordat we Hem "het volle pond" brengen van de glorie die Hem toekomt? Het is makkelijk genoeg om te theo- retiseren over de ere Gods in lange preken, lange artikelen en dikke theologische boeken, maar geloof me: hier krijgt toch voor God pas waarde wanneer het recht uit het hart komt, geboren uit onze er- varingen van God's goedheid en de lieflijkheden van onze Zalig- maker in ons dagelijks leven.

Onlangs is een bejaarde broeder aan kanker overleden. Jarenlang heeft hij zijn kruis met geduld gedragen om Jezus' wil. Dat niet alleen: zijn grootste vreugde op zijn ziekbed was om van zijn Hei- land te getuigen tegenover ieder

Maag- en Darmzwakte,

sambeien, astma, bloedarmoede- zen, zwakte, bedwatern, bron- chitis, galkwalen, hoge bloeddruk, keel-, klier-, lever- en longkwalen enz. vragen onze onschad. genees- kruiden. Wat U ook mankeert, meldt het ons, opdat wij U helpen.

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1 In de fles...
2 Als pap...
3 Droog uit de hand!

LIGA

Krachtige Kost voor het Kind!

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien alinkt en beschadigd weefsel heelt.

Een vermaard onderzoeksinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en onge- mak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond fei- telijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een pe- riode van vele maanden bleef ge- handhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt ge- nezen en de groei van nieuw weef- sel bevordert.

Thans wordt Bio-Dyne aangeboden in zelf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

recht kwam, en nog wel in de Chr. Ref. Church in Vancouver! En degene die het persoonlijk ge- tuigenis gaf was de domine zelf! "Must have been the man up- stairs," had Ds. Rientjes geant- woord: "Yes, and that Man up- stairs happens to be my Heavenly Father."

De Geest des Heren was ook nog op een andere wijze werkzaam in deze vergadering der gelovigen. Het was voor het eerst dat ik een predikant zich op de preekstoel zó duidelijk en onomwonden, zo open- lijk en met vuur en overtuiging hoorde uitspreken tegen de "nieu- we theologie". Ik had moeite me in te houden om niet overluid "Amen, hallelujah", te roepen als blijk van instemming. Ik heb het echter wel in stilte gedaan.

Zou het niet vreselijk zijn als God eerst allerlei rampen over onze kerk moet uitstorten vóór en aler het ook bij ons tot een Op- wekking kon komen?

B. Boulogne.

Synodecommissie benoemd voor verontrusting in Gereformeerde Kerken

Voor de voortzetting van het ge- sprek met de verontrusten in de fessionele ruimte en de begren- gereformeerde kerken heeft het zing van die ruimte. Vandaar dat moderamen van de gereformeerde synode een commissie ad hoc be- noemd. Deze commissie moet de synode ook rapporteren over de bezwaarschriften, die zijn inge- diend tegen publicaties van enige hoogleraren in de theologie.

Leden van de commissie zijn de professoren J. L. Koole en Herman N. Ridderbos uit Kampen en J. van den Berg en G. C. Berkouwer van de Vrije Universiteit te Am- sterdam. Verder werden benoemd de predikanten F. L. Bos te Vlaan- deren, P. Heinen te Utrecht, L. H. Kwast te Leeuwarden, A. C. van Nood te Velsen, J. Overduin te Veenendaal en ouderling G. van Galen uit Zwijndrecht. Samenro- per van de commissie is dr. A. Kruyswijk te Enschede, lid van het moderamen van de synode.

Reeds behandelde de synode een eerste rapport over de verontrus- ting, maar daarbij bleek dat het niet mogelijk was tot een uit- spraak te komen over de bezwaar- schriften, die bij de synode wer- den ingediend. Zowel uit de be- spreking van dit rapport alsmede uit een rapport over een samen- spreking met een aantal veront- rusten is gebleken, dat met name een duidelijk antwoord gemist

werd op de vraag naar de con- sprek met de verontrusten in de fessionele ruimte en de begren- gereformeerde kerken heeft het zing van die ruimte. Vandaar dat moderamen van de gereformeerde synode een commissie ad hoc be- noemd. Deze commissie moet de synode ook rapporteren over de bezwaarschriften, die zijn inge- diend tegen publicaties van enige hoogleraren in de theologie.

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FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

Christian Education in Alberta

Again the matter of Christian Education has been brought to the attention of the Provincial Government of Alberta.

The president of the Edmonton Society for Christian Education, Mr. W. Sinnema, described the case in a letter to several ministers in the week before Sunday, November 23.

The introduction of that letter reads as follows: "We are presently witnessing a very historical juncture in the area of primary and secondary education in the province of Alberta. For the first time in many years the entire school act is being re-written and it is doubtful that this would happen again within our life time."

These words are quite impressive and will certainly move the hearts of all Christian parents who by faith seek Christian Education for their children. With great satisfaction the letter was received explaining what was done on this very special occasion. I quote again: "As a consequence of this revision the Board of the Edmonton Society for Christian Education in conjunction with District 11 of the National Union of Christian Schools and the Association of Private Schools and Colleges in Alberta have presented briefs to the committee appointed by the Hon. Mr. Clark to present a new draft, suggesting such changes as to allow Christian Schools to exist and also to benefit from the financial resources of this province. Hopefully the Christian Schools — as well as other independent schools — will obtain an equitable share of the tax dollar so that the financial load will be drastically reduced from those parents who desire to have their children educated by the norm of God's Word."

In conclusion the letter became a heartwarming request for prayer, as follows: "We would therefore solicit your prayers and those of your congregation so that those involved in forming the new school act may clear the way for parents to enjoy the freedom of having their children's education directed in accordance with the parents' convictions."

By quoting this letter in our paper today I realize that this request under the gracious blessing of our God Christian Education may receive full recognition, legally confirmed in the laws, not only in Alberta but in all the provinces of this Canada of ours.

Let me close with the closing words of the letter, "May God bless our feeble efforts to His praise and may our covenant children be a blessing to this nation."



The excellent youth paper "Credo" asked an important question: WHAT AM I TO DO HERE, NOW?

This Biblical vision of the future calls us back to a head-in-the-clouds, feet-on-the-ground Christian life here and now. How are we to get ready for the Great Transition? By putting all our talents to work in the service of our Master. Where? All over creation: running a farm - earning pocket money - cleaning up air and water pollution - engaging in Christian social action - dating - studying - writing exams - all as ways of translating God's Word into practice as living sermons in action.

And you can add to this list — easily.

The Edmonton Journal of Nov. 22 carried the following report:

School principals will soon be replaced by machines, the Association of Catholic Principals of Montreal was told during its annual conference.

Dr. John MacDonald, chairman of the Sir George Williams University education department, told delegates at St. Adele, Que., that tasks now performed by principals will be divided between computer and teaching staff in the near future.

There were two alternatives for school principals: They could return to teaching or seek higher administrative positions with school boards.

The Kentville, Ont. C.R. Church reports

NEWS FROM CALVIN

The total enrollment at Calvin College is down three students from last year. This year we have 3572 in the student body. The freshman class number 1027, the sophomores class is the largest in Calvin's history with 829 members. Special students make up the remaining total. Several reasons have been advanced why Calvin does not have the approximately fifty students it anticipated: the attraction of low-cost junior and state community colleges, the uncertain financial aid possibilities from the federal government, some junior students who otherwise would have come to Calvin, remained at Trinity College for the new junior class, and the tuition pinch of many families who find that local Christian school commitments make it difficult, if not impossible, to send a son or daughter to a private college away from home. Registrar Peter VandeGuchte indicates that there are 18,000 Christian Reformed young people between eighteen and twenty-two years of age; in 1978 there will be 30,000 in the same age bracket. Calvin will obviously continue to grow.

PROJECT PROJECTOR

This is to imitate, or, at least to get some fresh ideas. So, young people everywhere should read this:

Dear members of the Edmonton, Alta. Maranatha Chr. Ref. Church.

As you may have heard already the Young People of this church will be carrying on numerous fundraising projects for "Project Projector". May we at this time explain to you that the money we receive is not for the benefit of the church. It can be used by all organizations and societies within our church. Therefore when you help us in buying our Christmas cards or our spoons you are in fact helping your church buy

SCANNER

this projector which the church desperately needs. If you do not wish to buy our items why not make a small donation. For further information ask any of our Young People.

"Project Projector Committee."

A quotation from the Presbyterian Journal:

LONG ALOOF DUTCH GROUP TO JOIN WORLD COUNCIL

LUNTEREN, the Netherlands — Long resisting "ecumenical" con-

nections, the Gereformeerde Kerken (Reformed Churches) has swung full circle and applied for membership in the World Council of Churches.

Considered a leader of staunch Calvinist groups for many years, Gereformeerde Kerken began to change its policies on alignments with other denominations during the past decade. It joined the World Alliance of Reformed Churches (World Presbyterian Alliance) in 1966 and became a member of the Dutch Council of Churches in 1968.

In the General Synod, the vote was 60-4 on the proposal to seek membership in WCC. The Gereformeerde Kerken has a communicant membership of 450,000 and is the second largest Protestant group in the Netherlands.

answer together the questions. In this way you could alert your elders to things that you would like to discuss. It would also facilitate the task of your elders when you would hand them a filled out form during the home visit. Mind you, we do not want to establish an inquisition, but the proper function of the gifts our risen and returning Lord gave for the equipment of the saints (Eph. 4:1-16).

Trinity C.R.C. of Edmonton, Alta.

DIFFERENT EXPERIENCES WITH A WAYSIDE CHAPEL:

Another month passed by and we had the privilege to look in our guestbook at the chapel. We counted 200 signatures in the month of October. The flowerbeds are cleaned and in shape again for the winter and the tulip bulbs are planted. The taperecorder is taken out due to the cold weather. So till the next month.

Maranatha C.R.C., St. Catharines, Ont.

The Wayside Chapel-committee informs us that their request to the Highways Dept. to have the Chapel in the roadside park, at the corner of Highway 1 and Shilo Road (even if it had to be moved back) was not granted. This means that the Chapel has to get out.

C.R.C. of Brandon, Man.

NEW METHOD IN TEACHING THE ELDERS

An Elders Conference will be held in our church for Classis Huron. The concern is what elders can do in promoting more openness among the members of the church in sharing our Christian convictions and also the problems of our faith. Rev. Quartel from Listowel will speak in the morning on "Elders in Family Visiting". The Kitchener consistory with help from the Young People Society, will present a simulated family visit in the afternoon to be discussed at workshops afterwards.

Kitchener, Ont. C.R.C.

ATTENTION FARMERS

We will have our first membership meeting of the Christian Farmers Organization of this season in the Centennial Hall at the Gainsboro Township Building.

On this our first meeting, we were fortunate to have as our guest speaker Rev. P. Stadt from Welland Junction. The topic will be "Why a Christian Farmers Organization?" We feel that once in a while we need to be reminded why we are or should be organized as Christian Farmers. Therefore we urge you to attend this very important meeting. We also have a small business session, which we hope will take up a short time. Needless to say, non-members are most welcome.

Wellandport, Ont. C.R.C.

SAD DECISION

In consultation with the head office of the Back to God Hour the consistory has decided not to renew the contract with CKAP at this time for the broadcast of the Sunday morning Back to God Hour program. We are sorry that again the witness of the Back to God Hour has disappeared from this area, but since the response to this program has been practically nil and the station is of no significant evangelism usefulness for our local congregation we thought this the most responsible action to take.

Cochrane, Ont. C.R. Church.

HITHER and YON

OUR PRECIOUS RESPONSIBILITY UNDERLINED

The consistory wishes to point out to members of the congregation, that we all have a duty with respect to strangers who live among us and worship with us. It is of importance that we do everything we can to welcome newcomers and help them to be of service within our communion. With the present size of the congregation that can not merely be left over to the consistory.

At the same time, after you yourself have made contact with newcomers, singles or families, we would appreciate it if you would inform your elder or the minister about it. Newcomers themselves should realize that no official action can be taken by the consistory until membership papers have been presented, or a member has indicated to the consistory that he/she is seeking membership in our congregation. In short: it is better that we hear along three channels about guests among us than along no channel at all.

by Immanuel C.R. Church of Hamilton, Ont.

EXCELLENT IDEA

District Meetings: Some time ago, several people were asked to hold informal district meetings in their own homes. What purpose do these meetings serve? They intend to involve as many adults as possible in informal discussions regarding church life, Christian living, etc. There will not be more than one meeting in five or six weeks. When it is your district's turn, only you can make it successful! So let us all be there!

Welland Junction C.R. Church.

ON SEARCH TO IMPROVE THE REGULAR HOME-VISITATION

The consistory decided to provide our families with a copy of the form for the report of the home visits. In the first place, to shy away from a certain secretiveness that threatens to turn church government into an establishment. Far more important is the fact that it indicates the purpose of the home visit, namely, to assist in the proper function of the Christian home church: the Christian family. In the third place we hope that this form will help you in self-examination of personal and family life. The form is not exhaustive. There are more subjects that can be mentioned and maybe should have been. Neither is this form canonical, it is just a help!

We ask you, however, to go over it with your family, and read through it together before the elders come to you for a visit and

TRY IT

No. 11

Staying with me would hurt you too much, Naomi said.

Solution No. 10: JOEL

Why me?



This common human question every family somebody asks, "Why was asked long ago by Rebekah me?"

(Gen. 25:22). She was deeply impressed by noticing that she bore twins in her womb. But the misery was that she felt them jostling each other. This spoiled her pregnancy. She expected calamities, disaster, because her children fought each other before birth. She asked, "If this is so, why am I this way?"

This question appeals to us, We ask it too. Why does such a sickness come my way? Why must I suffer so much pain? Why must I bear such a heavy cross? We may imagine that something terrible can happen in a different family, but we deem it unthinkable that such a thing can fall upon us.

This is our way of looking at what happens. If it comes our way we are ready to protest and to ask, Why does this attack me?

The Dutch author Dr. O. Jager wrote, "Everybody is somewhat used to the sorrows of the world. If we were not we could not live. But nobody expects lightning to strike his house. Other parents lose children by death, but we don't. In other countries war rages, but not in ours. Other Christians are persecuted but we aren't. Why should I become involved? In

every family somebody asks, "Why was asked long ago by Rebekah me?"

But how common and normal this question may be, it is an entirely wrong question. It is an egocentric question. By faith and prayer we should try hard to get rid of it.

We should learn to ask different questions: Why is God so patient with me? Why does He bestow so many benefits on me? Why does He want to take care of me, His sinful child?

Our thoughts should be directed to God and stay concentrated on Him!

Our Lord Jesus Christ did not cry out on the cross, "Why hast Thou forsaken ME?", but, "Why hast THOU forsaken me?"

If you follow Him in your questioning, you will forget yourself and in amazement cling to your God, who shall never put you to shame.

Serious meditation on Rebekah's question tells us that God never makes it hard for us to grasp what He means.

All this comes down to: we should not ask, Why, but: To what end?

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These pure Latin words mean: censure of morals. They denote the responsibility of office-bearers in church to keep watch over each other. We should forget about the Latin term and call it: mutual censure which, according to the Church Order, concerns the performance of the official duties of the office-bearers.

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ANDREW JOHN

Mr. & Mrs. Jacob VanderMeulen.

A brother for Earl, Christine, Evelyn, Marlene, Elisabeth, Jacqueline.

December 19, 1969.

R.R. 2, St. Ann's, Ont.

With thanks to the Lord, and great joy we announce the birth of our son

ROBERT JOHN

9 lbs. and 1 oz., on December 23rd, 1969.

Hielke and Caroline Janssens, nee Vos.

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Miss **LINDA JEAN**,

only daughter of Mr. and Mrs. A. W. Morrison of Welland Junction, and

Mr. **PETER WILLIAM**,

oldest son of Mr. and Mrs. J. Tensen, R.R. # 3, St. Thomas, will take place, D.V., Saturday, March 14th at 4 P.M. in the Welland Faith Pentecostal Tabernacle.

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Op 3 januari j.l. hebben wij met onze geliefde ouders

JOHN KUIPERS

en

HILLEGONDA KUIPERS—MOES
herdacht dat ze 25 jaar geleden in het huwelijk werden verbonden.

Dat God hen nog lang voor elkaar en voor ons mag sparen, is de wens van hun dankbare kinderen.

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The Lord willing, on January 18th, 1970, we as families hope to celebrate the 25th wedding anniversary of our brother and sister

TJITZE VAN MARRUM
WIKJE VAN MARRUM, nee ROORDA

Mr. & Mrs. P. Van Marrum.
Mr. & Mrs. G. Van Marrum.
Mr. & Mrs. J. De Jager.
Mr. & Mrs. W. Pomp.
Mr. & Mrs. J. Van Marrum.
Mr. & Mrs. L. Van Marrum.
Mr. & Mrs. F. Van Marrum.
Mr. & Mrs. J. Enzelen.
Nieces and nephews.

Mrs. A. Roorda.
Mr. & Mrs. L. Roorda.
Mr. & Mrs. J. De Vries.
Mr. & Mrs. T. Roorda.
Mr. & Mrs. P. Roorda.
Mr. & Mrs. J. Vander Meulen.
Mr. & Mrs. J. De Haan.
Mr. & Mrs. J. Roorda.
Mr. & Mrs. J. De Groot.
Nieces and nephews.

R.R. # 4, Fenwick, Ontario.

On Sunday, November 29, 1969 at home in Rotterdam, the Lord took home after a long illness, our dear mother, mother-in-law, grandmother and friend,

JOHANNA MARIA
(ANS) PLUG,
nee Scheuerman,

widow of the late
Mr. Adrianus J. A. Plug,
at the age of 56 years.

Ps. 116:6.

Burlington, Ont.:
Joan & Ben Verwey,
nee Plug.
Gilbert-Adriaan,
Mary - Ann,
Michael.

Hamilton, Ont.:
Bert & Mar Verwey,
nee Louwsma.

Ottawa, Ont.:
Henk Verwey.

Hamilton, Ont.:
John & Robbie
Verwey,
nee Boyce.

Rotterdam (Holland):
Jean Verwey.

Hamilton, Ont.:
Jerry Verwey.
Marja Verwey.

Op 16 december 1969 nam de Here tot Zich, zeer onverwachts, mijn innig geliefde vrouw en onze moeder

GERRY FRYSTEEN—

BEENS,

op de leeftijd van 43 jaar.

"Wie in de schuilplaats des Allerhoogsten is gezeten, vernacht in de schaduw des Almachtigen." - Psalm 91:1.

Aris Frysteen.

En kinderen:

Ina,
Jacqueline,
Marian.

Winnipeg, Manitoba.

After a short illness the Lord took unto Himself, on December 14, 1969, our dearly beloved husband, father and grandfather

HENDERIKUS AALDERS,
at the age of 62 years.

He told us that he was going to Jesus; this is our comfort.

Survived by

Ytje Aalders,
nee Buma.

Willem Aalders.

Jerry Aalders,
nee Leusink.

Audrey,
Jimmy.

Surrey, B.C.

On Tuesday, December 23, 1969, the Lord took unto Himself

AKKE WIERSTRA—
FEENSTRA,

wife of the late Lolke Wierstra, at the age of 85.

The knowledge, that she went to her eternal home, to be with her Lord and Saviour is our comfort.

Birdaard, Neth.:
Antje Bouma-
Wierstra.

Tjibbe Bouma.

Fergus, Ont.:
Peter Wierstra.

Tjitske Wierstra-
Zylstra.

Enkhuizen, Ned.:
Afke De Vries-
Wierstra.

Seger De Vries.

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2 great-grandchildren.

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WIJ LAZEN VOOR U

OP WEG NAAR EEN NIEUWE VRIJZINNIGHEID?

Tendenzen in de huidige rooms-katholieke theologie.

Door Dr. W. H. Velema.

Uitgave van de Willem de Zwijgerstichting, 'a-Gravenhage '69.

De ontwikkeling in de rooms-katholieke kerk in onze dagen is buitengewoon boeiend. En het meest boeiend is die ontwikkeling in Nederland, waar ze het anelst en meest ingrijpend is.

Onwillekeurig rijst de vraag: waar gaat dat heen? Hoe komt de kerk van Rome uit deze crisis te voorschijn? Wordt ze steeds duidelijker kerk van Christus, of is ze op de weg van Hem vandaan? Dat is voor ons die kerk van Christus zijn, buitengewoon belangrijk.

Dr. Velema heeft daarover een wel erg korte maar ook interessante studie geschreven. Wat door rooms-katholieke theologen wordt geschreven is niet erg bemoedigend. Dr. Velema toetst dat heel voorzichtig op orthodoxie of vrijzinnigheid. In konklusie beschuldigt hij geen van de nederlandse theologen van vrijzinnigheid, maar velen zijn volgens hem wel duidelijk op weg naar de vrijzinnigheid.

Dat is wel een mild oordeel.

Als een van de theologen de transcendentie van God weg redeneert; als Jezus voor hem niet anders is dan "het voltooide mens-zijn"; als Jezus' verlossingswerk niet meer is dan "dat de schepping in evolutie haar eindpunt bereikt", dan is er toch van de orthodoxie niet veel meer over. En dan is er wel reden om je bezorgd te maken over de ontwikkeling in de kerk die toch ook veel kinderen van God telt.

Dr. Velema meent dat de nieuwe richting te verklaren is uit een verkeerde anthropologie, een verkeerde gedachte over de mens. Maar leest u voor uzelf. Het boekje telt nog geen 40 bladzijden en is vrij eenvoudig geschreven. Ieder levend christen behoort op de hoogte te zijn van wat er gebeurt, wat er gezegd en gedacht wordt in Christus' kerk. Hoe kan hij anders wacht staan op de muren van Zion en bidden dat de kerk trouw mag blijven in onze onrustige dagen? Nu vandaag zo duidelijk blijkt dat de mens toch de situatie niet aan kan, de armoede, de oorlog, de ontevredenheid, de criminaliteit, het is hem allemaal te machtig, nu is het tijd meer dan ooit om de wereld te laten horen dat Jezus Christus het wel kan en het ook wil. En als die boodschap niet meer komt via de kerk, hoe moet ze dan komen?

Jack Quartel.

WILLIAM PENN: Right is right, even if everyone is against it; and wrong is wrong, even if everyone is for it.

SMALLER PORTIONS



Letter to the Editor

Calvinist-Contact published in its Dec. 4, 1969 issue a report of a speech by the Rev. Peter Mantel, of the Calvary Christian Reformed Church of Ottawa-East. The following letter was written in response to this report on Rev. Mantel's speech for the elders conference of classis Eastern Canada.

"Years ago Prof. H. Ridderbos wrote an article about it in Geref. Weekblad, if I remember well. It has always stayed with me. In that article, which was written in connection with the problems around the secession in 1944, he more or less proposed that we should distinguish between two kinds of church-discipline: 1. the kind the form is, speaking of as an application of the keys of the kingdom, excluding a person not only from the denomination, but from the Kingdom of Christ; 2. the kind you are thinking of, if I understand you right, in which the particular church foregoes the claim to this divine authority and simply limits itself to excommunication from the fellowship and ministry of one particular denomination, in which the church clearly and unambiguously declares that this does not place the person outside the christian fellowship.

I wonder if you would excommunicate at all. It is not clear to me if you want to abandon this excommunication from the Kingdom of Christ at all, and simply limit a consistory to the second, more "earthly" excommunication. Do you? This however does not make any difference as far as my argument is concerned.

Could it be that you take your starting-point wrong? And the same would apply to Prof. Ridderbos then. You begin with the theoretical part of church-discipline and say that is rather easy, but the problem lies in the practical part. And I read then that "the hesitation, uncertainty and confusion stem from the wrong theory that church-discipline must end in excommunication". So, if I may put it in my own words, the problem is that consistories who are dealing with a delinquent member, have talked to him, admonished him, tried to convince him of his wrong in any possible way, do not dare to face the consequences of that long process of pastoral care and admonishment was entirely right and unquestionable: Let's forget that excommunication and get on with the job. Of course we may not so

easily say that the person concerned is not a christian, but he certainly does not fit into our pattern and into our mold, so let's tell him to get out, or put him out.

I would like to submit that perhaps we should not take our starting-point in the assumption that the long consistorial dealings with a particular person are right and therefore we got to do something about that unsurmountable problem of that final step and get that removed. But just the other way around: perhaps we should take our starting-point in that final point of excommunication and then reason back from that. I am not so sure whether it is right to start with the practical problems, and to solve them change the theory. Let's stick to the fact that the theory is easy, and adjust our practice to it.

You see: if our consistories would realize from the very start of their pastoral care that the very end is the excommunication from the Kingdom of the Lord Jesus Christ perhaps they would be more careful in declaring something a sin which cannot be tolerated. If we all would remember consistently that all genuine pastoral care must eventually end in excommunication, perhaps we would quit setting our standards for church-membership. For such a long time already it has bothered me no end that we constantly distinguish between first-rate and second-rate members. Because we believe that when you are Christian Reformed, you must, therefore, as a matter of course, support any venture in christian education, support christian labour-organizations and christian political parties, whether you personally believe in them or not, but as for as we are concerned becoming christian reformed means a package-deal — we run stuck all the time with church-discipline, because we still do not want to say that those second-rate members are not christians, of course not, who would dare to say a thing like that! But we do not want them to serve as members in our consistories or in important committees. And so we are stuck with that group of recalcitrant people who do not fit into our mold. Your whole speech illustrates how wrong we are! If you get your way we would publicly turn our church into a club for like-minded people. And it is high time, more than time, sometimes I even think that it is already too late, that we convert ourselves to the Lord and begin to set His standards again, process of pastoral care and admonishment was entirely right and unquestionable: Let's forget that excommunication and get on with the job. Of course we may not so

there is room for everyone who with us believes in the Word of God according to the three forms of unity.

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You know, Peter, the more I think about your article the more troubled I become. Your view wants to sanction the most disturbing discrimination that exists among us. If you would get your way the church would publicly acknowledge that we are not a church of Christ anymore."

Rev. M. Geleynse.

If you make God's glory your chief concern, He will make your need His constant care.



THE WORLD AROUND US

LAOS

Laos has been in the news again lately. It seems the Chinese are building a road in the northern part of the country and no one is quite sure where the road is going or why it is being built. This is not all that strange because much of the news that comes out of Laos is confusing or very much out of date. In 1962 China was also building roads in northern Laos, but then they were on a generally east-west axis, linking China with Vietnam through Laos; now the road goes south and south-west, toward the Thailand border.

The reason that so little is known about northern Laos is that it is controlled by the Pathet Lao — the Laotian equivalent of the Viet Cong — and they do not divulge any information. The Pathet Lao have been in control of the northern part since 1954, when the Geneva Conference held after the French defeat in Dienbienphu, divided the country in two zones. Elections were to be held in 1955, but the Pathet Lao boycotted them and a shaky government was established under Prince Souvanna Phouma. A series of coups (May, 1957; August, 1960) again threw the country into turmoil. Serious fighting broke out in late 1960 with the Pathet Lao attempting to extend their territory. In an effort to settle the dispute, the 14-nation Geneva Conference was reconvened in July, 1962, and established a government, again under neutralist Prince Souvanna Phouma.

The coalition was made up of four Pathet Lao members, four right-wing royalist and eight neutralists. Laos was to remain a neutral nation, and outside armed forces were to be banned. This looked good on paper, but three military governments held de facto control; the Pathet Lao in the north-east, the neutralist forces of Souvanna Phouma in central Laos, and the royalists under Phoumi Nosavan in the west.

That the three de facto governments would refrain from seeking outside aid was wishful thinking. The Pathet Lao boycotted the coalition and began a series of attacks to ensure that the series of jungle trails — known collectively as the Ho Chi Minh Trail — running parallel to North and South Vietnam inside the border of Laos would be firmly in their hands. Since North Vietnam was, and still is, vitally concerned about this supply route, a large number of North Vietnamese troops came across the border to assist the Pathet Lao. Today it is estimated that about 45,000 North Vietnamese troops are present in Laos.

The United States has been equally concerned about Laos. For obvious reasons it would be much better if the country could become a staunch ally, but if this is not possible, all efforts must be made to ensure that the communists do not gain full control over Laos. The Laotian economy exports (coffee, timber and tin) only bring in \$1 million, while the imports amount to about \$33 million. The United States has consistently made up the difference. In the last few years even more aid has been given; by 1968 it amounted to \$60 million. Part of this aid is technical in nature, varying from planting new strains of rice to building a large hydroelectric dam. In addition, large scale military aid (the New York Times estimates that it amounts to about \$200 million) is given to the government.

Even so, the neutral government of Prince Souvanna Phouma has been only just managed to keep its head above water. In 1964 a right wing coup took place, but this was finally reversed through pressure from Britain and the United States. Only about one-third of the country is under full control of the government, and this is in part because the government does not bother the Pathet Lao too much unless the communists try to move their influence further south. This was the case last year, and the government took action, using much of the new military weapons given to them by the United States.

Lately another aspect of American involvement has come to the foreground. It seems there are also a number of American military advisors in Laos, but no one knows exactly how many and what their function is. The U.S. Senate has been uneasy about this, and last September and October it demanded, from the military, to be given a full briefing on American involvement. Although a number of State Department and military men were called before a Senate sub-committee, no adequate answers were provided — and, apparently, are not forthcoming either. Present estimates put the number of advisors between 800 and 1000 men.

That the Senate is apprehensive is quite understandable, since the situation at present shows a remarkable likeness to that in Vietnam when the military began sending a few observers and advisors. No one wants to get caught in another morass of escalating military aid in Southeast Asia. Since Laos is just as unstable now as Vietnam was then, there is little hope that more success could be obtained.

The U.S. Air Force, of course, has long been bombing the Ho Chi Minh Trail — also that part that is situated in Laos. Especially after President Johnson ordered the bombing halt of North Vietnam the B-52 bombers have stepped up their raids. From April to October 1969 the planes flew hundreds of sorties a day, frequently refueling in the air over Laos while searching out more targets. But this is still something different from putting groundforces in the country in order to deny the Trail to the communists.

That the North Vietnamese would put up a tenacious struggle to maintain control of the Trail speaks for itself. Prince Souvanna Phouma said in an interview last year: "As long as the war continues the North Vietnamese will remain in Laos, because the Ho Chi Minh Trail is the only possible land route for reinforcing the Viet Cong in South Vietnam. If Hanoi lost the Ho Chi Minh Trail, it would lose the war in a few weeks."

The Prince (who is normally Prime Minister but more like a benevolent dictator) is not eager to push the North Vietnamese out. He was quite willing to use American weapons and planes to push the Pathet Lao out of the Plains of Jars last September 9 which had been in Pathet Lao hands since 1964, but he is not willing to go much further. He keeps reminding the United States publicly that Laos is supposed to remain neutral and should not accept military assistance.

Souvanna Phouma has also treated China in a very hesitant manner. He is well aware that, bordering on China and North Vietnam as his country does, it would take little to overrun it. He did ask China why they were building a road in the north of his country, but when Peking denied any knowledge of it, he did not push the matter any further. Considering that when his commander-in-chief flew over the road he was chased away by a burst of Chinese anti-aircraft fire this is a strange attitude to take.

But in Laos it may not seem too unreasonable. Ninety per cent of the Laotians are illiterate peasants and their main concern is to grow their crops in the time-honoured way of their ancestors. They have little interest in politics so long as the taxes are not too severe. Consequently, Souvanna has little hope of whipping up national enthusiasm for an anti-communist crusade. So he rides the tide and hangs on as best as he can.

J. J. Bout

CROSSWORD PUZZLE

ACROSS

1. Eagle's

6. Musical

9. — Desert

10. Soviet

12. Masticate

13. Subside

14. Edge

15. Tableland

17. Half an em

18. Close to

19. Spitfire

21. Center

23. Makes

24. Poem

25. Babylonian

26. Inferior

28. Public

31. Inhabitant

33. Cry of pain

34. Nautical

35. Dispatched

36. For shame

37. Rent

39. Appear

40. German

41. Occur-

43. Distress

44. Prepared

DOWN

1. Papeete's

2. Exclama-

tion

3. Mandate

4. Gold (Her.)

5. Continent

6. British

7. — pro

8. Dormant

9. Begone

11. Unaspir-

ated con-

sonants

13. Viper

15. Statute or

nautical

16. Before

19. Postal

concerns

20. Egypt-

ian

22. Fate

25. Vessel

26. Talk

(dial.)

27. Bay

windows

28. Dorsal,

for one

29. Half

30. Noah's

eldest

(poss.)

32. Born

36. Keep

off

38. Finnish

seaport

39. — of

tran-

quility

41. Hesitation

sound

42. Norse

god



SOLUTION

to previous

Crossword Puzzle

REPORT WOMEN'S FUND FOR FALL DEPOSITS, 1969

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Woodstock	90.00	
St. Thomas	195.00	
Ingersol		
Stratford		
	\$1292.70	
Dit is wat de Ladies in brachten op onze October meeting. Het is weer gestegen zo U ziet en nog niet alles is binnen.		
We danken allen, zowel de spaarders als de collectanten, voor het bijeen brengen van dit mooie bedrag.		
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Fruitland	186.00	
Kitchener	117.07	
Welland Junction	84.38	
Mount Hamilton	180.25	
Hamilton (First)	110.40	
Dundas	138.63	
St. Catharines		
(Maranatha)	198.25	
St. Catharines (Trinity)	166.15	
Galt	103.21	
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Burlington	75.00	
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Dunnville		
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